

The Brooklyn Jewish Center Review

September, 1946

HAGANA—THE JEWISH RESISTANCE MOVEMENT

By HAYA SARA

TALES OF THE HOLY DAYS

By LEO SHPALL

THE PROPHETS—THIRD OF A SERIES OF WOOD CUTS

By ISAC FRIEDLANDER

THE SHOCHET—AN APPROPRIATE SHORT STORY

By GERTA MESSEROFF

BACK TO METHUSELAH—IS THAT THE SOLUTION?

By DR. ISRAEL H. LEVINTHAL

COMEDY IN ERROR

By SHERWIN S. CLOTH

THE RURAL JEW

By RUBY ZAGOREN

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PALESTINE PARTITION—A FORCED SOLUTION

AS THIS is being written, the Conference on Palestine, called by the British Government, has opened in London. Originally planned as a round-table discussion between the British and the Arabs on one side and the British and the Jews on the other, it has now developed into a conference between British representatives and delegates of the Arab League and Arab neighboring states. The two most interested parties, the Palestine Arabs and the Jews, refused to participate. The former declined the invitation when the British Government failed to sanction the presence of the Mufti of Jerusalem as one of the delegates. The Jews refused to join the conference unless the British Government agreed to the "establishment of a viable Jewish state in an adequate area of Palestine." In a letter to Colonial Secretary George Hale concerning the Jewish Agency participation, Dr. Chaim Weizmann stated that the "federalization plan" promulgated by Great Britain deprives the Jews of eighty-five per cent of western Palestine, does not provide for genuine self-government and does not assure freedom of immigration and settlement. The Jewish Agency, the Zionist leader continued, is prepared, in view of the desperate plight of the Jews, to make a final sacrifice to facilitate a lasting settlement based on the establishment of a Jewish state in an adequate area, and for this reason will consider the further sacrifice of territory beyond that lost by the separation of Transjordan from Palestine in 1922.

The most hopeful sign in the entire tragic Palestinian situation is the fact that for once the Jews are united in their minimum demands. The attempt of the Labor Government to split the Jews proved a dismal failure. All organizations and individuals invited to the conference, with the possible exception of the

Acting Chief Rabbi of Great Britain, united with the Jewish Agency in boycotting the negotiations. It is noteworthy that even the American Jewish Committee, which often does not see eye to eye with Zionism, has issued a statement through its President, Judge Joseph M. Proskauer, supporting the Jewish Agency in its present stand.

Under these conditions it seems that the conference will accomplish very little

she has encouraged strife among the Arabs and Jews and discouraged real peace and unity between them. She has maintained a reign of terror against the Jewish population of Palestine and permitted her military agents of the General Barker type to speak and act in true Hitler-Goebbels fashion. She has instituted Nazi-like concentration camps and brutally mishandled unfortunate Jews whose only crime was to seek shelter in the promised homeland from the hell in which they found themselves.

THE year 5706, to which we shall soon say farewell, will go down in the annals of Jewish history as the year of great sorrows. Not only to the Jew, but to all the world will this year mark a year of despondency and despair. From the supreme heights of hope and faith which the victory on the battlefield led us, mankind was suddenly plunged to the depths of hopelessness. The beast, still hovering in the depths of man's heart, appears to have taken on new strength and reveals himself in all his fury.

And yet we dare not permit the spirit of gloom to overpower us. That is, in essence, the uniqueness and greatness of the Jewish Holy Day season. It comes as a challenge to man to search his ways, to begin life anew in a better, purer fashion. It is the spirit of optimism that all is not yet lost, that man is the master of his own destiny; that if he but wills it, he can usher in a New Year of brightness and cheer.

And so let us express the old Jewish hope and prayer: "May this be the end of a year of sorrow, and may it mark the beginning of a year of blessedness and joy for us and for all mankind."

— Israel H. Levinthal

in the way of solving the Palestine problem. The British Government has announced that, following this meeting, it will impose its own plans on both Jews and Arabs "with or without American cooperation." England forgets that she is the mandatory power and not the owner of Palestine, that she was given the mandate in order to carry out the provisions leading to the establishment of a Jewish homeland.

England's handling of the mandate has been a consistent failure. True to her historic policy of "divide and rule,"

The decision of the Jewish leaders to be absent from this Conference is understandable. As they saw it this was not a conference where Jewish grievances would be considered, wrongs redressed or justice done. They knew that the same mischievous, obstructive British tactics would be practised and only delusive remedies proposed. Jewish leadership interested in the welfare of its people could not participate in such discussions unless they were convinced that the fair demands of the Jewish Agency were met and acted upon.

— J. G.

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

Prayers on Vacation—Or Vacation From Prayer?

It may seem strange to the reader that in these days of tragic world confusion, and in this era of sorrow in the life of our people in Europe, and particularly in Palestine, we should see fit to discuss a problem of Jewish religious life in America. I believe, however, that the *Center Review* has proven that it is not neglectful in dealing with those pressing world problems which demand the urgent attention of every thoughtful and loyal Jew. We feel that matters of Jewish spiritual life also of vital importance must be discussed.

It is saddening to observe how the strong religious obligations which every Jew once assumed are gradually disappearing in our American Jewish life. And the most disappointing feature in this breakdown of religious responsibility is the fact that in many cases Jews who are supposedly anxious for the continuance of this religious life are themselves helping in its liquidation.

We will soon usher in the High Holy Day season. In the past, no matter how lax a Jew was in his Jewish observance during the year, when it came to these solemn days he reminded himself of his duty and sought a place in the synagogue. He wanted to feel that he was part of the Jewish community, that he recognized the importance of the synagogue, and that, in his own modest way, he wanted to help in the discipline and in the maintenance of Jewish life. This was the case on all the major holidays—Passover, Shevuoth and Succoth as well.

But a new fashion has taken hold of our people. These holy days have become a new season for vacationing. There is a veritable exodus from the city on the festal days to seashore and mountain resorts. It was bad enough when this was the practice on the other festivals. But Rosh Hashonah and Yom Kippur still had a hold on the Jew, and the community synagogues still did not feel this

loss of attachment until recent years.

Now the Rosh Hashonah exodus empties many synagogues of those who in former years were the accustomed worshippers. We can, of course, understand the need of the old and sick, who must take advantage of every additional opportunity for extra rest. But today it is not only the aged and the infirm who flock to the resorts for a High Holy Day vacation. It has become the general fashion of great masses of Jews. And the one remaining hold and influence which the Synagogue had upon them is now disappearing.

The resort hotels are doing their share to increase this emptying of the city synagogues. In true theatrical fashion they advertise prima-donna Cantors who will "perform" services for the delight of their guests. These men are not expected just to officiate, but to *perform*, in the literal sense of the word, to turn the service into a show, where all dignity, solemnity and sacredness are thrown to the winds. Some of these very expensive resort hotels have gone further. They have lured Cantors away from their regular synagogue posts by offering them fabulous sums of money. Since the synagogues cannot compete with these hotel owners who are able—in these times of the inflated dollar—to charge exorbitant rates, some of the Cantors have yielded to the tempting offers. These Cantors who forsake their regular synagogue posts for this easy livelihood must often cater to the vulgar tastes of those who have no appreciation of the niceties of religious worship, and thus a sacred worship is turned into a performance for amusement. There is no congregational responsibility. There is no authority to say what is right and what is wrong, what is sacred and what is profane.

While these makeshift places of worship are on the increase, the synagogues, which carry the burden of serving Jew-

ish life throughout the entire year, are left forsaken, bereft of Cantors and worshippers.

And the tragedy is that these hotel services are supported in large measure by Jews who would protest at the thought that they are helping to disintegrate our religious life. Because they do not think of the serious consequence of their action, they are responsible for the sad breakdown in the influence and efficacy of our congregational life.

The reader, I am sure, will understand that no personal considerations prompt this writer to express these views. Our own Center Synagogue and overflow Auditorium services cannot accommodate all those who want to worship with us. It is not because we feel the effects of this evil that this protest is voiced; it is because we see how it affects dozens of synagogues not as fortunate as ours, whose main source of support for their yearly work comes from these Holy Day services, and which now stand crippled because of this tendency on the part of so many Jews to turn a season of solemnity into a season of frivolity and mushroomed synthetic worship.

We are living in an age and in a civilization that makes it very difficult to advance the ideals of Jewish spiritual life. Let us not add to these difficulties by our own careless and thoughtless actions.

All groups in Jewish life are beginning to sense the danger of this trend. At a recent meeting of the Reform Rabbis in one of the large sections of our country this practice was condemned in the strongest terms. Their resolution, unanimously passed, states:

"This practice (attending High Holy Day services at resorts) is a mockery of our religion. There can be no true religious observance in resorts which are devoted exclusively to commercialized entertainment. The holding of services in these places on the High Holy Days is a flimsy pretext for inviting business and a bone thrown to their own consciences by the guests. This practice is in especially bad taste during these tragic times for our people and for all mankind. We disapprove of the popularizing of this practice by Jewish newspapers which accept advertisements from resorts announcing High Holy Day services under their auspices. We urge our members not

[Continued on page 20]

*They that builded the wall and
they that bore burdens laded them-
selves, every one with one of his
hands wrought in the work, and
with the other held his weapons; and
the builder, every one, had his sword
girded by his side, and so builded.*

Nehemiah 4

THIS generation of Jews has seen its people dragged to the abyss of misfortune and degradation and witnessed an unprecedented destruction of its people. We would despair of our fate if at the same time there had not been in our Jewish living the miracle of reconstruction of Palestine and the rebuilding of our people's life there. A new sense of respect has arisen among us. We are not helpless, hopeless creatures, crushed by the ruthless inhuman machine of armed cruel Nazis but both in the ghetto and in Palestine Jewish men and women with bare hands fought back for life and honor.

Throughout its long history Jews have fought for their existence, ever ready to sacrifice life itself for Kiddush Ha Shem; but in our days this passive martyrdom has given place to a new heroism; to self defense.

This has reached its height in the land of Jewish revival, the land of Israel. Here the earth of Palestine lay waste, waiting to be restored to new life by the work of Jewish hands. The resultant harvests, wrested from the swamp and the desert in truth by the sweat of the pioneers' brows, and the settlements had to be protected by Jewish arms and even by the shedding of Jewish blood.

The roots of the Jewish Resistance Movement lie in the Diaspora, in the political uncertainty of a people scattered, homeless at the mercy of unbridled fury of incited ignorant masses who were goaded to destruction of Jewish life and property as a smoke screen for governmental abuse and oppression.

The first, almost instinctive, evidence of Jewish self defense appeared in the period of the pogroms loosened by the Tzarist regime upon the Jews of the Pale. The Kisheniff massacre stirred the ire and genius of Bialik, and in his "In the City of Slaughter" he calls to the Jewish youth:

Of steel and iron, cold and hard and
dumb,

The Story of the Palestine Underground—Heroes to Some, Mistaken Zealots to Others

HAGANA—JEWISH RESISTANCE MOVEMENT

By HAYA SARA

Now forge thy self a heart, O, man
and come

And walk the town of slaughter.
And later, because the horror was allowed to come to pass, the fact continues:
Thus wails a people that is lost,
Whose soul is dust and ashes and
their heart a scorched desert
No root of hatred; not a blade of
vengeance.
Has none a fist? And where's the
thunderbolt
To take revenge for all the generations?

These words of fire stirred Jewish youth throughout Russia. The butcher boys, the carpenter's apprentice, the shoemaker and the Yisheva bochor organized themselves to withstand the hooligans. Often they were armed only with the tools of their trade, often with bared hands they fought, and at times beat back the savage attacks upon helpless Jewish men, women and children. Later there was more organized resistance. It did not stop the pogroms, but for the first time since the days of Bar Kochba Jewish men and women fought with arms in protection of Jewish lives and Jewish honor.

The Second Aliya of 1904-1907 as it came to settle in Palestine was already inculcated with the realization for the need and importance of Jewish self defense.

In Palestine these young people found Jewish colonies flourishing. The first decade of their existence was behind them and already there were Jewish vineyards, Jewish homesteads, cattle, and, in its appointed time, the harvest of the grapes. To protect these possessions the Jewish colonies were dependent upon Arab brigands. Often the "guardsman" made bargains with the thieves and at all times the colonists were in fear of their Arab watchmen. Often they were at their mercy. The youth of the second Aliya

came to Palestine fired with the ideals of restoring the land of Israel through work of Jewish hands. These young men and women who molded Palestine in so many fundamental respects soon realized that Jewish land and property must be guarded as well as worked by Jews.

So it came about that in the week of Succoth, 1907, ten young men met in Jaffe in the attic room of Ben Zvi and decided to form a Jewish Watchmen's guild. Here are Ben Zvi's own words spoken at this meeting:

"The time has come to put a stop to the indignities, extortion and violence to which the settlers are subjected by their own watchmen. The situation is intolerable. They fear the Arabs will incite their villages against them. We shall not let them make us afraid; for it is we who must take over the watch in the Jewish villages. I know that you would prefer to continue to work on the land. But now we must take the lead: Jewish land must be guarded as well as worked by Jewish laborers."

This small group became the guiding force of Ha Shomer, the Guild of Jewish Watchmen. They called themselves Bar Giora, after the Galileen who played so important a role in the Jewish struggle against Rome. The slogan of the group was "By blood and fire Judaea fell and by blood and fire Judaea shall arise." Pesach, 1909, this Guild adopted its constitution, which made eligible for membership every Jew of sound body and mind who agreed to place his duty to Ha Shomer above all personal concern and to obey orders promptly and without question. A loan fund was established to purchase weapons and to guarantee losses of property by theft. At the very outset self defense in the Yishuv weapons were to be used only when mortal danger threatened. For every shot

fired the Shomer had to give an accounting to a jury of his fellow watchmen.

Such were the beginnings of the Jewish guard of the Yishuv. In a short span of a decade there were Jewish watchmen in practically all of the then existent Jewish settlements. These warriors were ever yearning for settlement on the land so that they established their eaglets nest on the border land at Kfar Giladi. But throughout the new City Eretz Israel a Jewish guard watched over Jewish possessions. The skill, courage and restraint of these men won for them trust and respect. By their prowess they won the admiration of the Arab, too. In the Arab tournaments, the Shomrim, in their flowing headdress, mounted on swift Arabian mares, out-rode and outshot the best marksmen of the Arabs. They sat in the tents of the Arabs, around their camp fires, listening to hero tales and learned the ways of the Arab. Soon the "Muscovite," as they were called, were known far and wide and the Arab stood in respect of the Jewish watch. But to the youth of Palestine, and also to the youth in Diaspora, the Ha Shomer became the symbol of heroism and pride.

After World War I the Hagana came into being, superseding the Ha Shomer, which had fulfilled its purpose. The country was still under military rule when the first Arab riots took place, and as early as 1921, following the riots in the spring of that year, it became obvious that Jews could not depend upon the government but had to defend themselves. From the very outset Hagana's primary function was to resist attack against the life, property and honor of the Jews in Palestine. The bloody events of 1936-1939 demonstrated anew that the existence of a defense force was a vital necessity for the Yishuv, and that without it the Jewish community would have been wiped out. In 1929 it was the defenseless and unarmed yeshiva bochurim of Hebron and Safed who were massacred; the brigands made repeated attempts to break into the settlements but never were able to penetrate the defenses of the Hagana.

Up until 1936 the Hagana was "behind the wall." The settlement was the unit and the aim of the Hagana was to work behind trenches and walls while

the watch tower lifted its head proudly in the midst of the settlement. It held the look-out and the beacon, on guard against those who came to burn and destroy. The attacks of 1936 brought new phases to the Hagana. Perhaps one of the unique concepts in the history of combat came with this force. This was the Jewish ethical concept of Havlaga, the code of restraint. It imposed upon members of Hagana the obligation to use their weapons only in self defense, no matter how provoked, and never to attack an Arab or an Arab village even when a village was known to harbor the enemy which fired upon the Jewish settlements or laid the mines which killed workers on their way to the fields.

This was also the epoch of heroic settlement upon the land. Under the protection of the Hagana even in days of gravest danger, and in the most isolated outposts, new dots of Jewish settlements sprung up. Built up in a day, the war settlers were left in their new home, the watch tower already blazing the path of defense.

This, too, was the period when the government grudgingly — very grudgingly — allowed a supernumerary police force to supplement the inadequate police force. The government trained and armed these members of the Hagana. It was at this time that, after repulsing a vicious attack upon the settlement, the defenders found that the attackers abandoned rifles stolen from the nearest police post, or the newest rifles of German or Italian make. The Hagana was the first Jewish force to fight Nazi and Fascist armed bands as they defended their settlements. The Hagana moved from "behind the wall." Reluctantly the Mandatory government called upon the Hagana and its trained men for special duty as Night Squads to protect the oil pipeline from sabotage.

Young men and young women lost their lives in the defense of their right to live and work the soil of the Homeland. And as they fell others came to take their places. Five workers were ambushed and killed near Jerusalem. A new settlement was built on the spot where they died. This is what was said on the day the new settlement was founded:

"Itzak and Joshua and Moshe and

Aaron and Arich: Today we are going to the land which you have dedicated with your blood. The pain of your death has elevated us. We knew that day that there was only one path before us. That path we have walked, and we shall continue to go on."

The full story of Hagana's role and contribution to the war effort of World War II is still to be told. The facts are coming to light but slowly. But it is well known that thirty thousand men and women enlisted in the British forces in the desert of the Misaah East, in Crete in Greece as well as in Italy. They were highly commended for their contribution to the defeat of the Nazi forces. In Palestine the Hagana aided in maintaining the Home Front and held back the Arab fifth column. From the ranks of

THE UNDERGROUND

By Laura J. Liebow

"TO Palestine," they cry,
Those who've seen
Leering lingering death
Crawling thru the minds and bodies
Of their loved ones
In Hitler's camps of torture.

They cannot stay in lands where
Friends and kin were slowly starved and
tortured,
Where experiments with heat and cold
and steel
And poisons seeping deep,
Were forced on those they cherished,
And branded into shrunken, shivering
bodies.

They saw their very own flayed with
Burning thongs and icy stabbing fingers,
And thru it all, thru the long
Black years of hate and eating death,
They faced the East and swore
"The Promised Land!" if we are ever
free!"

the Hagana were chosen the men and women for special missions: the comandos, intelligence workers and parachutists who were dropped in Nazi occupied territories.

The British trained the special Night Squads and maintained direct if unofficial contact with Hagana. They depu-

tized about 16,000 of them as supernumerary police. When Rommel was at the gates of Alexandria, anticipating the possible retreat of the British from Palestine, the British saw in the Hagana an effective force as guerrillas to harass the Germans. We are now told by the Jewish authorities that "Many members of Hagana who are regarded now by the British as criminals were at that time organized and trained with the knowledge and cooperation of the military authority for that purpose."

The Hagana was brought into being to guard Jewish property, later they guarded the Jewish settlements, next they went out to meet brigands on the roads; they marched with the armies of the democracies and fought and died in combat with the common enemy. Now Jewish need has placed upon the youth of the Jewish defense movement the burden of rescue of the surviving remnant. Throughout the war as well as since the defeat of the Nazis, the Hagana has been instrumental in bringing into Palestine many thousands of Jews who were in the torture chambers of Europe. These were the so-called "ulyol," or migrants. For this purpose Hagana had to train its members in maritime skills. Representatives of Hagana operated in Europe and organized the survivors in preparation for their entry to Palestine. They landed in some isolated spot and were dispersed among the neighboring Jewish villages.

Hagana is not a political organization and has at all times left the political objectives in the hands of the properly elected bodies. So long as England abided by its obligations under the Mandate the function of Hagana was strictly defensive.

The galling injustice of the Mandatory Government, which under the illegal White Paper of 1939 prevented the rescue of many victims of the Nazi destruction and is now hindering the coming of the last remnant, the survivors of untold miseries, has aroused the Yishuv. The extremist groups flourish as a direct result of the British policy. The Irgun Zevi Leumi was originally an offshoot of the Zionist Revisionist. They showed their resentment by attacks on police and government installations and by raids on governmental armories for the acquisition

of arms. The Stern group broke away from the Irgun, and in its despair resorted to assassination. It claimed responsibility for the murder of Lord Moyne and the bombing of the King David Hotel in Jerusalem. Under the impact of British terror, the Hagana and Irgun sometimes cooperated.

Even as late as January 22, 1946, *Eshnav*, a publication of the Hagana,

stated: "It is always a tragedy when a people is forced into a struggle in which lives are lost. Because we are in a struggle against our will we shall always accentuate the absolute value of human life. Only the requirements of self defense compel us to sacrifice our lives or cause loss of life among our adversaries."

The Hagana is determined to rescue the surviving remnant of Jews.

COMEDY IN ERROR

By SHERWIN S. CLOTH

IN THIS period of racial and religious tensions it is not only bad taste but actually wrong to induce laughter at the expense of any group whether it be Irish, Negro, Italian, British, or Jewish. So it is particularly discouraging to find Jews themselves helping this wrong to exist.

For example, a group of Jewish kinsmen and friends are gathered together for dinner. Someone will eventually say, "Have you heard this one?" It is the signal for a round of jokes. Inevitably, a majority of these will be told in a bad Jewish accent. Everyone laughs. It is harmless fun. But should someone listening accuse the story-tellers of being anti-Semitic, he would be laughed at and considered a fool. Yet these Jews were actually voicing the prejudiced ideas of those who are anti-Semitic.

If a story is basically funny, it can be told without incriminating accents. Once you dress it up with a dialect or names distinctive of a definite group you are pointing a finger that is joined to the fist of bigotry.

Jewish stories, or "Hebe" stories, as they are known in show business, have been the mainstay of comedians and after-dinner speakers for years. What makes them dangerous is that they tend to perpetuate the notion that certain traits belong exclusively to the Semitic race.

The most outstanding of these misconceptions has to do with bargaining. To "Jew down" has become a common phrase in jokes.

Jews continually repeat what are actually anti-Jewish stories on the assumption that they are harmless. Do they

realize, I wonder, what the Gentile population thinks of these harmless tales? Do they know that in many cases, since the Jewish world is alien to them, many Gentiles accept the underlying "facts" of the humor as truth, representative of the entire Jewish people?

A Jewish person telling a racial story is like a medieval court jester. He is a tragic figure who exists by holding himself up to ridicule. Observers see him not as the individual he would prefer, but as part of the whole, and as guilty of the things he's satirizing.

A Gentile acquaintance once said to me, "I hate to hear a Jewish person telling a story about his race. No matter what his reason for relating it is, I can only draw one conclusion, which he would surely never admit. I feel that he is ashamed of his racial background and is trying to convince me that he is above such things by making a joke of them. My Jewish friends are disappointed when I fail to laugh. They tell me I didn't get the point."

It takes little effort to concoct a Jewish gag. The public is prepared to laugh enthusiastically at the repetition of racial clichés.

A Jewish comedian I know recently prefaced a private recital with, "Here are some anti-Semitic stories . . . but they're clever!"

Propagandists have used humor, perverted humor, as a lethal weapon from time immemorial. If a Jew would only stop to think before telling a racial tale and analyze it he would certainly see that it contains fragments of the distorted ideology and myths used by the Nazis.



THE PROPHETS

A NEW SERIES OF WOOD ENGRAVINGS
BY ISAC FRIEDLANDER

This is the third instalment of the illustrations to Books of the Prophets by the noted artist with whose work our readers have become familiar through his powerful "Invictus" woodcuts, published recently in the Review.

4. ISAIAH

How beautiful upon the mountains
Are the feet of the messenger of good tidings,
That announceth peace, the harbinger of good
tidings
That announceth salvation;

That saith unto Zion:
'Thy God reigneth!'
Hark, thy watchmen! they lift up the voice,
Together do they sing;
For they shall see, eye to eye,
The LORD returning to Zion.
Break forth into joy, sing together,
Ye waste places of Jerusalem;
For the LORD hath comforted His people,
He hath redeemed Jerusalem.
The LORD hath made bare His holy arm
In the eyes of all the nations;
And all the ends of the earth shall see
The salvation of our God.
Depart ye, depart ye, go ye out from thence,
Touch no unclean thing;
Go ye out of the midst of her; be ye clean,
Ye that bear the vessels of the LORD.
For ye shall not go out in haste,
Neither shall ye go by flight;
For the LORD will go before you,
And the God of Israel will be your rearward.

— From *Isaiah, Chapter 52*

THE INVINCIBLE

By Evelyn R. Wald

THE Monster glares at me,
points his spiteful finger—
and in that dark moment
incited mobs are at my heels—
in every clime, in every age
in scorn so great
I can but hug within myself
my own decency
and live—
and live despite my foe!

The Monster points his spiteful finger
and I am on the Inquisition rack
thumb screws pressed against my hands
and feet;
I am accused of ungodly crimes:
I am a poisoner of wells;
I drink the blood of babes!

I walk the narrow Ghetto streets
a twisted being—
at war with all the world
at peace within myself—
for well I know

I am stronger than my foe;
for well I know
the force that is within me shall not
perish
till the last command of ten is obeyed;
plenty brims over the cupful of the
earth;
the very name of war is forgot.

How shall I perish
with so great a heritage?
And with so great a promise
shall I let malice slay me?

When the Monster glares at me
and points his spiteful finger—
in that dark moment
all that the race stands for
bends in me
under the violent winds of calumny!

But when my foe thinks I am rent—
I rise singing
and stand triumphant
upon my height!

THE High Holidays, Rosh Hashonah and Yom Kippur, are different in spirit from other Jewish festivals. They are known as *Yomim Noraim*, or Days of Awe, because the exaltation on those days has no trace of joy. They are profoundly serious days, on which the Jew is most conscious of the heavy moral responsibility which life puts on him.

It is the wish of every Jew to be inscribed and sealed in heaven for a successful and happy year. That wish is based upon the belief that all human beings are judged on Rosh Hashonah and their fate is sealed on Yom Kippur. The Rabbis say of this:

"Three books are opened on Rosh Hashonah. One is for the thoroughly wicked; a second for the truly righteous, and a third for those in between. The righteous are at once inscribed and sealed for life; the wicked for death. Judgment on the middle group, however, is suspended till Yom Kippur. Should one of those repent during the Ten Days of Repentance, he is inscribed for life, otherwise for death."

Rosh Hashonah bears no relation to nature nor to any historic event in the Jewish past. Its significance, however, is so strong that it has been associated with many events. It is said that on New Year's Day, when the fortunes of men are determined in heaven, the angels entreated God that Sarah should have a son. Their plea was heard, and Sarah bore Abraham a son whom he named Isaac. Similarly, the wives of Jacob, united in prayer, beseeching God to remove the curse of barrenness from Rachel. On New Year's Day God remembered Rachel and granted her a son.

It was on the first of Rosh Hashonah that Adam was created, says one of the Haggadahs. Some even go further in stating that the creation of the world began on Rosh Hashonah, and they point out that the letters of the word *Beresbit* (in the beginning), with which the account of the creation begins, may be rearranged to read *aleph B'Tishre*—on the first day of the month of Tishre which is Rosh Hashonah.

There is no ceremony so characteristic of the Rosh Hashonah festival as the blowing of the shofar, made of ram's horn. Even before the day was known as Rosh Hashonah it was called Yom

TALES OF THE HOLY DAYS

By LEO SHPALL

Truoh, the day of the blowing of the shofar. The Rosh Hashonah shofar is connected with the ram sacrificed by Abraham in place of Isaac.

The origin of the ram is extraordinary. It was created in the twilight of the first Sabbath eve, when God rested from His labors. The ram had fed in the Garden of Eden under the Tree of Life, and it had drunk at the fountain of the Garden, which waters the whole earth.

When Abraham took his son Isaac off the altar, he said to God, "I pray to Thee, O merciful God, that when my children in generations to come will arouse Thine anger by sinning against Thee, Thou mayest forgive them through their suffering." "I know," said God, "that my children in generations to come will sin against Me, and I will sit in judgment upon them on New Year's Day. If I desire that I grant them pardon, they shall blow the ram's horn on that day, and I, mindful of the ram that was substituted for Isaac as a sacrifice, will forgive them for their sins."

Abraham then took the ram, put it on the altar, and proffered it as a burnt offering. The fire did not consume the entire ram, and the following parts were left: ten veins, the skin and the two horns. The veins were used by King David as strings for his harp. The skin was worn by Elijah as a belt. The left horn was kept for God to blow on Mount Sinai when the children of Israel would receive the Ten Commandments. The right horn remains hidden to this day. When God shall restore the people of Israel to their own country, Elijah, the prophet, will take this horn, and sound a powerful blast which will be heard from one end of the world to the other. The children of Israel, hearing this call, will return from all corners of the earth to Israel.

The custom of going to a body of water on the first day of Rosh Hashonah, or on the second day when the first day falls on Saturday, is known as *Tashlich* ("You shall cast away"). This custom is usually explained on the basis of casting the sins into the depths of the water,

as expressed in the passage of the prophet Micah which is read there. Another reason given is it serves as a reminder of Abraham's attempted sacrifice.

The Midrash tells this story regarding it: As Abraham and Isaac traveled some distance Satan appeared before Abraham in the figure of a very old man and said to him: "Are you mad? God gave you a son in your old age and now you are going to kill him?" "I must do what God tells me, and I will do it gladly," answered Abraham. Disappointed by this answer Satan returned and appeared before Isaac in the figure of a young man.

"Tell me where are you going," said Satan. "I am going to learn the law of God," answered Isaac. "Don't you know," retorted Satan, "that your father is leading to slaughter you?" "I shall do what my father says," replied Isaac.

Disappointed once more, Satan ran ahead of Abraham and transformed himself into a large river. When Abraham and his son came to the river they stepped into it without hesitation. But the farther they went the deeper became the river, until the water reached up to their necks. Abraham raised his head to heaven and said: "O Lord, it was Thy wish that Thy name be sanctified through me, and now, if either my son or I be drowned in this river, how will Thy name be sanctified?"

"I swear by My name," answered a voice from heaven, "that thou and thy son Isaac shall sanctify My name." God then rebuked Satan, and the river suddenly disappeared and the place became dry land again.

It is worth noting that according to legend Satan, the instigator of evil, brings charges against the Jews on the Day of Judgment. Hearing, however, the blast of the shofar, Satan believes that the Messiah has arrived and the end of his power on earth has come.

Whenever Satan brings his accusations against the Jews, God commands him to produce witnesses. But on that day he is able to produce only the sun as a wit-

ness, because the moon is invisible at that time. When he appears on Yom Kippur eve with his second witness, the moon, he is told by God that the children of Israel have repented during the Ten Days of Repentance and have been forgiven.

The Jew is confident that on Rosh Hashonah his prayers have been received by God and all the accusations of Satan have been ignored. He is confident that God will inscribe him for a good and happy year.

Yom Kippur, too, is not connected with any historic event, but the rabbis ascribe many a happening to it.

The day on which God showed His mercy to Moses and Israel was the Day of Atonement. On that day Moses was to receive the Ten Commandments from God for the second time. While Moses was on Mount Sinai, Israel spent the day amid fasting and prayer, so that Satan might not again lead them astray. Their tears and those of Moses reached to heaven. Thereupon God said: "My children, I swear by My Lofty Name that your tears shall be the tears of rejoicing for you; that this day shall be a day of pardon and forgiveness, and of the cancelling of sins for you and your children and children's children to the end of all generations. The Day of Atonement will exist even when all holidays cease, because it is the day on which the Jews received the Torah." In comforting Moses God said: "Grieve not for the loss of the first two tablets which contained only the Ten Commandments. The second tablets which I am now ready to give thee, shall contain Halakot, Midrash and Haggadot."

It is also asserted that the circumcision of Abraham took place on the Day of Atonement, and this act remains a never-ceasing atonement of Israel.

The Jews, according to the rabbis, are the happiest people in the world, because they are the ones whom God forgives on Yom Kippur. They are made meritorious on that day.

God's mercy to Israel is very well expressed in the following Haggadah:

On the Day of Atonement Satan comes to accuse Israel. He lists their sins, while God lists their merits. He takes the handles of the scales, and weighs the merits against the sins, and the two are equal in weight. Then Satan sets out to seek more sins. Before he returns, however, God

takes the sins from the pan and hides them. Satan returns and finds no sins there, and he says, "Lord of the World, Thou hast taken away the sin of Thy people. How wonderful!"

The Day of Atonement remained the genuine Jewish holiday on which the Jew can express their deepest religious feeling. Our forefathers, Abraham, Isaac and Jacob, have always lived in the minds of the Jewish people as the bearers of the symbols of Jewish faith and observance. Many a story is told about our ancestors watching over their people and helping them observe the Jewish holidays.

Once upon a time some Jews lived in Hebron, few in number, but pious and God-fearing, and particularly hospitable. When strangers came to the cave of Machpelah, the place where our forefathers are buried, to pray, the inhabitants quarreled with each other for the privilege of entertaining the guest, and the one who succeeded in entertaining him rejoiced as though he had found great treasure.

On the eve of the Day of Atonement, it appeared that the dwellers of Hebron could not secure the tenth man needed for the Minyan. Toward evening, when the sun was about to set, they saw an old man with a silver-white beard, bearing a sack on his shoulders. They ran to meet him, fed him and after supplying him with new clothes they went to the Synagogue to pray.

After the service the worshippers cast lots as to who should have the privilege of lodging him. Fortune fell upon the Shamos. But on the way to the house, the guest suddenly disappeared. Toward morning the Shamos saw him, his face luminous as the sun. Before the Shamash could speak, the old man said, "I am Abraham, the Hebrew, your ancestor, who rests here in the cave of Machpelah. When I saw how grieved you were at not having the number of men prescribed for synagogue worship, I came to you. Have no fear, rejoice and be merry of heart."

FRESH HOPE ON THE NEW YEAR

By LOUIS FINKELSTEIN

President, Jewish Theological Seminary

THERE is probably no other example in history of a nation emerging triumphant from a great war, so concerned with sorrow for past failures, so truly suspicious of the isolationism and self-satisfaction which contributed to world disaster, so determined to seek ways of undoing evil which in moments of complacency it helped to bring upon itself and upon mankind.

Perhaps even more than our fellow citizens, do we of the Jewish fold feel this sense of contrition and sorrow. We cannot think of the holocausts abroad without a sense of having failed our brethren when they could have been saved. Our unwillingness to believe the fearful truth now appears in our own eyes to have been a self-delusion, created by our own sloth, to lull us into a sense of satisfaction and content, when the times demanded urgent action.

This sense of sorrow and contrition, always with us, and always to remain with us, so long as we live, is particularly strong as we approach the great festivals

of Rosh Hashonah and Yom Kippur. These days of accounting remind us of our failures in the past, and stimulate us to new efforts for the future.

Because it is only out of sorrow and contrition that a new and better world can be born, the High Holy Days are even more significant now than they were in peaceful days of the past. The broken and contrite heart is not despised of God. The instruments with which He builds His sanctuary are not those of prowess, but of humility, of nobility of the spirit, rather than of might.

The message which the High Holy Days bring to us, as individuals and as a people, is one which the world needs. Israel's program for world salvation begins and ends with the exhortation of its Prophets and Sages, to remember that "If the Lord do not build a house, it is in vain that its builders toil in it."

Let us try to devote our lives to a realization of this truth by which alone men can live.

ON THE small window were the words "Shohet—Rev. Sandele," and underneath, in multicolored Yiddish and English letters, the message, "Rosh Hashonah Cards for Sale—Now!"

Through the narrow door the women brought the squawking chickens which they had purchased from adjacent markets. They shoved each other as they squeezed into the noisy store. Inside Rev. Sandele's first room, or "Office," as he liked to call it, the hubbub was endless with greetings and shouts and gestures. In a corner was a small round table overloaded with gray stationery boxes containing New Year cards.

The chickens, wildly flapping their wings, tried vainly to fly from the firm hands of the women. The children, too young to be left at home while their mothers shopped for the holidays, cried, grabbed at each other, fell under foot, or with unclean, sticky hands fingered the colorful *shono tovos*.

From the back room, the "shehitah room," the thin, high voice of Rev. Sandele came sharply to his waiting customers: "Next, please! If you please, next!" He peered out at the women and wanted to know: "Who's next?"

A stout, pock-marked matron rose quickly, swooped a meek chicken off the floor and thrust it into the Shohet's hand. He looked at her over his thick, gold-rimmed spectacles and the little brown goatee bobbed rapidly as he spoke: "You'll have it *flicked* in a minute, Mrs. Bliman. The *flickeren*, she should live long, is pretty fast today."

He came out a little further from the doorway, and nodded again to the impatient women. "All right, women, all right!" He waved his long hand to silence their protests. "What do you expect? It is erev Rosh Hashonah, and I am only one shohet in this district! You!"

He turned accusingly to a little, half-clad boy who was just putting his lollypop down on a batch of cards.

"Yankele! Leave those *shono tovos* alone! Your mama ought to give you something for that, something that will hurt you when you sit!" And gripping the chicken indignantly, he hustled into the back room. The door was half open, and many of the women stared from habit as he deftly pulled back the feathered head, quickly applied his knife and made a cut on the bird's neck. There

was a small spurt of blood and Mrs. Bliman's chicken gave a last, feeble shudder. Rev. Sandele handed it solemnly to the *flickeren*.

He looked out again at his customers, and managed to be heard over the din.

"Where's Mrs. Feinberg?" he asked. "She hasn't yet come in with her chicken. Anything the matter?"

There was an abrupt silence. Some of the women looked at each other sorrowfully and murmured, "Ach, it's too bad." An elderly lady, cradling a large chicken in her ample lap, shook her head slowly, her face dark with gloom. "Oy vey, oy vey, oy vey," she kept repeating.

"Poor Mrs. Feinberg, such a thing should happen to her on erev Rosh Hashonah!" The speaker was a fine-looking woman of about forty, and she looked sadly at the Shohet as she talked. "Mrs. Feinberg is sick in bed, she has a bad heart. And you know something, Rev. Sandele, she even has a nurse! The poor little thing. It's so sad—her greatest pleasure is getting ready for the holidays, and now she can't do it."

"Ya," said Mrs. Bliman. "She's always the one who must get the fattest chicken for the holidays. Remember how she had the flu just before Pesach, she came down to you, Shohet? She was so weak, she could hardly carry the chicken. And you had to walk home with her so that she wouldn't drop on the street." She shrugged her shoulders, as if to say to the others, "Well, that's life, isn't it?"

"Ach, ach," chorused the women. The children stopped their tug-of-war and stared mournfully at their mothers. The *flickeren* came out in the midst of a job, her hands, face and thinning hair plastered with feathers. She shook herself vigorously and the feathers exploded over the store.

"I heard you about Mrs. Feinberg," she said. "The poor old woman! Oy, it's such a shame! But I know her, better than you," she turned to Mrs. Bliman. "Mrs. Feinberg will get her chicken today, and what's more, I'll bet that she picks it out for herself. You know she wouldn't let anyone else do it—I tried it

An Appropriate Short Story

THE SHOCHET

By GERTA MESSEROFF

once, and what a time she gave me!" With a quick wave of her hand, the *flickeren* went back to her work, the cloud of sticky feathers on her trail.

Rev. Sandele scratched his head, and looked very thoughtful. He agreed silently with the *flickeren*, and as he went on through the day, killing the chickens and selling New Year cards, he wondered about Mrs. Feinberg. He would so gladly pick out a *springer* for her, but it wouldn't be any use. Nobody could ever do that for the old lady.

He knew it was her proud boast that she, wizened, and nearing eighty, could get the best buy in chickens and could pick out the plumpest one from Zender Brothers' twelve coops just by pointing to one of the birds. The youngest Zender, a fat, sluggish boy, then had to remove all the top coops, and stick his hand among the angry, pecking birds to take out the one that Mrs. Feinberg wanted.

She would quickly grab the chicken, hold it up to the light and study it from every angle. Then, blowing on the back feathers, and after feeling the rump very cautiously, the stern old lady would have the chicken weighed and then march off triumphantly to the Shohet. What was more, when she got to Rev. Sandele's, he had to personally flick it for her. Mrs. Feinberg hadn't missed a Yomtov in twenty years and Rev. Sandele had become so accustomed to her visits that he never closed the store until she had come and gone. He was used to her sharp tongue, her tart criticisms of his work. The old lady had been a shohet's daughter in the old country, and so Rev. Sandele respected her knowledge even though very often her dissertations irked and wearied him.

The last customer had left now, and the *flickeren* had swept the floor, washed herself and made him "Good Yomtov," as she whisked out, a few feathers still trailing her. The Shohet took off his skull cap and adjusted an old gray felt

on his head. It was ironic, he thought, that it had to be on erev Rosh Hashonah that Mrs. Feinberg became ill. And to have a nurse watching her, too! He might as well close the store, for how could she get away from her nurse?

It was late, and he'd have to be in *shul* soon, but Rev. Sandele lingered. He went about the store, looking for some odd little things to do. The back door was already locked by the *flickeren*, and so he had only to put away the unsold New Year cards. These would do again for the following year, *mirzashem*. Not all, though, for there were some that Yankele had soiled. Rev. Sandele had a notion to keep them and sell them to Yankele's mother next year.

Outside, the street lights had come on, and soon it would be completely dark. He had better go. He turned the switch and gleams of light shone into the dim store. Rev. Sandele could see well enough to pick up his coat and take his keys from the pocket.

As he turned to the door, a quick white shadow passed by the small window. Rev. Sandele heard a very light step and rushed forward to open the door. And there stood Mrs. Feinberg!

She was on the step, a small erect figure dressed in a heavy white shawl, her elfin face wrapped in the familiar silk babushka. Her soft voice came uncertainly through the semi-darkness:

"Shohet?"

Rev. Sandele put out his hand and helped her into the store. He turned on the light and looked down at his last, his most precious customer. Somehow, he felt no surprise at seeing her here.

The old lady stood in front of him, thin and small, and blinked a little. Then she noticed how glad he was to see her, and she smiled. Her sharp blue eyes twinkled under the grey, uneven brows. She bent her head, and the Shohet saw that something was bobbing under her shawl.

The woman said nothing as she slowly reached under the shawl and pulled out a fat, sleepy chicken. She handed it reverently to the Shohet.

"For a good year, Sandele," she gave him a most amazing smile.

The Shohet laughed happily. "Oh, it's going to be a good year now, Mrs. Feinberg," he said. "A wonderful, wonderful Yomtov!"

THE CROWNS OF THE TORAH

By LEON SPITZ

ON Simechath Torah Night, the last day of the Succoth festival-week, the holy ark is opened wide and all the Torah scrolls are taken out and handed to the men in the congregation to carry proudly in a seven-rounds Torah Parade in the Synagogue. In the procession, the cantor or Rabbi marches ahead chanting the holiday prayers. On the cover of every Torah a crown is embroidered, and from each Torah scroll the silver crowns, large and small, jingle and twinkle. The fathers are happy and the boys are tremendously proud.

These crownlets are especially made to fit the Torah rollers and are known as the Torah crowns. When a Torah is removed from the Ark on a Sabbath or Yom-tov the coronet is adjusted and set up on its roller top. This is a symbol that means, "The Torah is queen of Religion."

When Moses was a very little boy, he once sat on the lap of Pharaoh, the mighty king of Egypt, the father of Princess Bathia who adopted Moses when she found him in the little basket on the Nile River. Moses was attracted by the glittering crown, he took it off Pharaoh's head and put it on his own. Horrified beyond description Pharaoh's guards quickly snatched it away from the boy and restored it to the Egyptian King. Legend tells us that when Moses liberated the Children of Israel from Egyptian bondage he could really have become King of Israel if he had wanted to.

Moses did let his brother, Aaron, the first Jewish high priest, wear a coronet. It was called in Hebrew a *mitznefes*. This is how the Bible describes it. "A plate of pure gold, and engraved upon it, like the engravings of a signet: HOLY TO THE LORD. And thou shape it on a thread of blue, and it shall be thy brow, upon the forefront of the mitre." Aaron and his descendants wore this mitre of gold and blue only in the Holy Temple in Jerusalem.

They had a beautiful custom in old Jerusalem when it was still the capital city of a Jewish Kingdom of Palestine. Every bridegroom wore a crown for his wedding, but that crown was a wreath of flowers. It signified that on his wedding day the bridegroom was as happy as a king.

Jewish legend says that crowns are worn not only on this earth but even in the Garden of Eden, in Paradise. There the *Tsaddikim*, the pious and saintly Jews, sit on their golden thrones under the shade of the Tree of Life wearing golden crowns and rejoicing in the splendor of God.

A Rabbi once said that the crown which a King wears is not always the most precious crown. A great Rabbi wrote almost two thousand years ago, in a famous little book called "The Sayings of the Father": "The crown of the Torah excels the crown of riches and the crown of priesthood."

Still another Rabbi wrote in the same book, "There are three crowns: the crown of the Torah, the crown of the priesthood, and the crown of royalty; but the crown of a good name (character) excels all the others."

So now on Simechath Torah, when we take out all the Torahs from the Ark and parade with them through the Synagogue, let us examine closely these crowns which are embroidered on the velvet or silken Torah covers, and the silver coronets that are set up on their roller-tops, and let us remember their significance.

And if you live in New York, be sure to spend a delightful hour at the Jewish museum of Jewish Theological Seminary, where you can see and admire scores of Torah crowns made of gold and silver, some inlaid with precious gems, and the work of Jewish artists throughout the centuries. It is the finest and the largest collection of Torah crowns in all the world.

The ninetieth birthday of George Bernard Shaw is now being celebrated throughout the world. The reprinting of the following discussion of one of Shaw's main works is therefore timely and of particular interest. It was originally a sermon, preached in 1922, and later included in Dr. Levinthal's book, "Steering or Drifting—Which?"

DESIRE to discuss with you briefly a work of literature recently published that created quite a stir and furor, not alone in literary circles, but in the ranks of the great body of thinking men and women. I refer to the book called "Back to Methuselah," the latest work of that brilliant author, G. Bernard Shaw.

It is not my intention to discuss the literary qualities of the work, or to point out its merits and demerits, its excellencies and deficiencies, as a dramatic production. Much has been written on this score by critics, both friendly and hostile; suffice it for me to state in a word that from the literary and dramatic standpoint this latest work falls far behind many of the brilliant productions from the pen of this gifted author.

I doubt if any of Bernard Shaw's writings have produced such discussion and such eagerness to grasp the theory which he propounds as has his latest work, "Back to Methuselah." This may be said of a certainty, that in no work of his do we get a better glimpse of his understanding of the force and meaning of Religion than we do in this play, especially in that remarkable piece of work which precedes it as a preface.

The novel theory which Shaw proposes—a theory which, because it comes from Shaw, may be taken as nothing more than a humorous suggestion—is that man does not live long enough, that the usually accepted age limit of three-score years and ten is far too short for man's welfare, for man's good, and for his proper development as a man. If Methuselah could live to nine hundred and sixty years, why cannot man today live at least three hundred years? And Shaw goes even further; he finds in that suggestion the best remedy for all the vexing problems that confront humanity, and he would have us believe with him that until man accepts this remedy, to wit, not to be content with the short life that is

the lot of each of us, but to desire this longer life of at least three centuries, man will remain groping in the dark amidst the many problems craving for solution.

And here we come to Shaw's main thesis. He not only offers this solution, but emphasizes the thought that it lies within the power of man to achieve this solution, that man, if he but wills it, can live to three hundred, or if he sufficiently wills it, can live to a thousand years, that everything depends upon the creative will of man!

And it is this thesis that I desire to discuss with you first, before we question at all the sufficiency or the insufficiency, the usefulness or uselessness of the remedy which Shaw proposes. Religion is greatly indebted to Shaw for his brilliant analysis of and emphatic insistence upon the theory of Creative Evolution. With masterful reasoning, with scientific proof and logical discussion, he shatters the very foundation of Mechanical Evolution, the Evolution of Natural Selection, which has been blindly accepted by so many people since the days of Darwin. Man is not what he is today simply because he mechanically evolved from a lower species, as was so commonly taught by Darwin and his school, but man has come to be what he is today because there was a Will—call it by whatever name you wish, a Divine Will or any other Will, but there was a Will—a Life-Force, to urge him to become what he is today. "For Natural Selection," Shaw says, "has no normal significance; it deals with that part of evolution which has no purpose, no intelligence, and might more appropriately be called accidental selection, or, better still, unnatural selection, since nothing is more unnatural than an accident. If it could be proved that the whole universe has been produced by such selection, only fools and rascals could bear to live." And so destroying the claims of Natural Selection, he offers Creative Evolution, which is his designation for the new interpretation of

Can We Have a Methuselah Today?

BACK TO METHUSELAH—IS THAT THE SOLUTION?

By DR. ISRAEL H. LEVINTHAL

evolution, and which he claims is "the genuinely scientific religion for which all wise men are now anxiously looking."

Religion, I say, is thankful to him because no man is better able to combat the old theory of circumstantial selection than he. There was a time, and not so long ago, when the first sign of a man's intelligence was supposed to lie in the fact that he believed in Darwin—though he probably never had read Darwin, and certainly did not truly understand Darwin, for, as Shaw brilliantly points out, Darwin himself did not believe what many of his disciples thought he taught.

And Judaism especially is thankful to Shaw for his masterly presentation of this subject, because Judaism is not in conflict with the theory of Creative Evolution. The world was not complete, nor was it in its fullest development in the days of Creation. "In His goodness He reneweth the act of Creation every day continually," the Jew is taught to say every morning of the year. God is continually creating, ever and ever bringing forth something new for man's need and for man's delight. The Divine Purpose is still in the universe and is gradually making itself more and more felt in a more perfect, more righteous world. And this Divine Purpose, this Godly Will, is to be found within man himself; for man, according to Jewish teaching, "is a partner in this act of Creation." In other words, God works through man, too, and if man but desire it and will it, he can accomplish anything for the betterment of himself and of the world.

Man was not created perfect, as is so often taught, afterward falling to a lower state through sin; but man was created with the potential gift to rise higher and ever higher, like the angels ascending the ladder of Jacob's vision unto the very heavens. The great medieval Jewish sage and philosopher, Abar-

banal, expresses this truth in striking fashion. He points out the very interesting fact that while after every act of creation the Bible tells us "And God saw that it was good," this statement is not to be found after the creation of man; and this teaches, the sage tells us, that all other things when created were created perfect, in a high state of development. Man, however, was not thus created perfect, but God left it to man to become so—to develop himself, by his deeds and by his creative will, to perfection. The same thought is also expressed by an ancient Rabbi in the Midrash. The sage notes that in the Biblical words, "And God blessed the seventh day and sanctified it, because thereon He had rested from all His work which God had created in making it," the Bible does not say "Ve'oso"—"and God had made," but "Laasoth," literally, "to do," because "adayin Yesh Melochoh Acheres," the work was not yet completed, there was more yet to be done, more yet to be accomplished.

Another Rabbi is even more emphatic on the subject. "The joy was not complete, for all that was created in the first six days required further perfecting." In other words, we are here taught exactly the same lesson which Shaw desires to bring to us—that it is within our power to conquer realms hitherto unknown, that it is in man's power to achieve more perfect mastery not only of himself but of the world about him. "Imagination is the beginning of creation," he tells us. "You imagine what you desire; you will what you desire, and at last you create what you will."

And Shaw reaches to the height of Jewish teaching not only when he tells us that man has the ability to achieve this perfection, this mastery of true civilization, but also when he tells us that there is a Force driving man toward that perfection. "However that may be," he says, "we may be sure of one thing. We shall not be let alone. The Force behind Evolution, call it what you will, is determined to solve the problem of civilization; and if it cannot do it through us, it will produce some more capable agents. Man is not God's last work; God can still create. If you cannot do His work He will produce some being who can."

How similar is this thought to that of the Rabbis, who say that God created

many worlds and destroyed them; that He kept on creating and destroying, because they did not meet His approval, which simply means that unless this world of ours shall meet with His approval, this too will be destroyed by the Life Force urging us toward perfection.

And because man has this power to achieve yet higher stages of perfection, because Creative Evolution is still creating, because the Will that is in man is still empowered to drive him to further mastery, Shaw proposes that man should will to live at least three hundred years, and he will live to that age.

Now with this thesis, too, we may agree. All men will grant that if there is any possibility of prolonging life, man should do all in his power to accomplish it. All men will agree that it would be more pleasant, more beneficial for all, if longevity were the common possession of all mankind. We agree with Shaw when he complains, "Men do not live long enough; they are, for all the purpose of high civilization, mere children when they die."

But when he offers the short life of man as the excuse for the little progress that civilization has made, I believe that he wanders far from the mark. He feels that man does not care for true education nor for true moral effort because he is to die so soon, and that therefore is not worth his while. But that is only a poor excuse to justify man's weaknesses and deficiencies. The men who will to accomplish things do so in a short life, while many who have lived to a very old age have spent their many years in nothingness. Contrast Moses and his achievements, with one hundred and twenty years to his credit, to a Methuselah and his non-achievement, with nine hundred and sixty years to his credit! Shaw himself best answers his own argument when he puts the following words in the mouth of Cain, addressing his father, Adam: "And pray, what use is this thousand years of life to you, you old vegetable? Do you dig any better because you have been digging for hundreds of years? I have not lived as long as you, but I know all there is to be known of the craft of digging."

"If I could count on nine hundred and sixty years," Shaw again complains through Conrad, the biologist, who addresses the young clergyman in the play,

"I could make myself a real biologist instead of what I am now, a child trying to walk. Are you sure you might not become a good clergyman if you had a few centuries to do it in? To that we surely have no objection. Longer years would certainly give us more experience, and help us to acquire more wisdom and to understand better the ways of life. But this is far from saying that because it is not given to us to achieve full perfection, we must not try to accomplish what little may lie in our power. 'It is not thy duty to complete the work,' the Jewish sage would answer Shaw, 'but neither art thou free to desist from it.'"

Shaw was not the first to complain that life is short. "The day is short," the same Rabbi also complains, "and the work is great"—echoing Shaw's lament; but the Rabbi does not permit himself thus to justify man's failure. On the contrary, "The laborers are sluggish," he informs us. Here is the crux of the whole situation. "The laborers are sluggish"; there is not a sufficient desire not sufficient willingness to cooperate with the Life-Force working within us and about us!

It is for God to know when we have accomplished enough. It is not how much we accomplish, but how well we accomplish the little that is in our power to do. We may indeed be content when the call to meet our Maker comes, if it finds us as soldiers in the midst of the battle of Life.

When Moses was told by God that the day of his death had arrived, he pleaded with God, the Bible tells us, saying, "Let me go over, I pray Thee, to see the good land that is behind the Jordan." But God interrupted him with the words, "Let it suffice thee!" to which the Rabbis significantly add, "It is sufficient for thee; for thou hast labored enough, thou hast striven enough; go now to thy deserved rest."

And so, too, the Rabbis picture King David asking God, "Make me to know my end—when am I to die?" God answers him, "Thou wilt die on the Sabbath." But David responds, "Lord, I would die on the first of the week!" A mystical thought lies hidden in these words. Unto God, David's life is a full life, a rich life, worthy of a glorious and blessed rest. "Thou shalt die on the Sab-

[Continued on page 24]

NOT all battles of the war were fought on the field. Operation Production, Operation Manpower and Operation Supply were pitched battles fought right here at home.

Behind those administration leaders who formed the high command of the Washington theatre of operations were scores of brilliant men who, almost without notice, gave of their time, talent and energies to mobilize our country's resources solidly behind our fighting men.

Among the numbers of prominent Jews who served in such high places during the war four names stand out. Robert R. Nathan was the dynamic young Deputy Director of the Office of War Mobilization and Reconversion. Abe Fortas directed much of the national defense program as Under-Secretary of the Interior. Isador Lubin, for many years the United States Commissioner of Labor Statistics, became Economical Advisor to the President on matters of defense. Judge Samuel I. Rosenman as Special Counsel to the President, was a staunch White House standby through two administrations.

Nathan began his service with the government as an economist with the Department of Commerce in 1933. By 1940, already singled out as one of the most brilliant New Deal economists, he began his war service on the National Defense Advisory Commission. As Assistant Director of Research and Statistics in charge of military and civilian requirements he conducted surveys of U. S. production potential in relation to the needs which resulted in the setting of Presidential goals.

It was his position as Chairman of the Planning Committee of the War Production Board, which Nathan held from 1942 to 1943, that gave him such an excellent background in the facts and figures of war mobilization and made him a natural choice for the job of number-two man under Fred Vinson in the OWMR. He literally built up our war production machine and, when the time came to reconvert, tried manfully to dismantle it quietly, smoothly and efficiently.

As Deputy Director of the OWMR he was Chairman of the Reconversion Working Committee made up of the Under-Secretaries of State, War, Interior, Justice, Labor and the war agencies.

As policy formers, the men had to decide how soon after V-E Day to re-

HEROES OF "OPERATION WASHINGTON"

By CHARLOTTE WEBER

convert so that sufficient war production remained to sustain the Japanese war but not enough to create worthless surpluses of war material. They had to decide when to de-ration, to de-control steel and other vital materials, when to hold up one war contract and push forward on another. It was Nathan's work, as director and sparkplug of these activities, that prompted Vinson to call his Deputy Director his "tower of strength."

Abe Fortas became Under-Secretary of the Interior in June of 1942, having served with the Department in various capacities since 1938. In his war role he directed the activities of the War Relocation Authority and had a great deal to do with running the Oswego Camp where Jewish refugees were cared for.

In the absence of Secretary Ickes he attended many Cabinet meetings and was present at the sessions during the days of the first atom bombing of Japan and at the special Cabinet meeting at which the Japanese surrender was received.

As fuel administrator he spent much of his time negotiating with the miners and had long conversations with John L. Lewis. As director of the fuel conservation program he helped design a program of conservation principles and went on the radio many times to awaken the public to the need of conserving the country's fuel resources for the fight ahead.

When atomic research highlighted the importance of certain minerals, Fortas directed the work of the Department in exploration for these strategic minerals.

He was Secretary of the now defunct Petroleum Reserves Corporation made up of the Secretaries of State, War, Navy, Interior and the Foreign Economic Administration Director. Biggest job of the PRC was handling the Saudi Arabian pipeline idea.

During the war the Bureau of Reclamation of the Interior worked closely with the Department of Agriculture on irrigation plans and Fortas set up a number of war food programs on the basis of

the increased food production that resulted.

Judge Rosenman was a friend and adviser of the late President Roosevelt for many years but it was not until October 1, 1943, that he was called to the White House and officially appointed Special Counsel to the President. He was the first man to have that title.

After accompanying President Roosevelt on the return trip from the Yalta conference, in the early part of 1945, Rosenman returned to Europe to study the question of civilian supplies of the liberated areas of Northwest Europe. After his return to the United States he submitted a long report outlining the nutritional, fuel and other civilian requirements which the ravaged countries of Europe needed to restore their economy. On his report much of our country's planning for restoration work was based.

After President Roosevelt died, Rosenman stayed on at the White House and was the guiding hand behind many of the early Truman speeches.

At the time of Roosevelt's death, Rosenman was engaged in negotiations with the British with respect to the trial and punishment of war criminals.

On leaving the White House in February of this year, Rosenman was awarded the Medal of Merit "for exceptionally meritorious conduct in the performance of outstanding services to the President and to his country." Also mentioned was "his assistance in the reorganization of many of the Executive Departments and agencies of the Government as required by war needs."

Isador Lubin, from 1933 until January of this year the United States Commissioner of Labor Statistics, was called to the White House in 1941 to be Economic Assistant to the President. In 1942 he was sent to England to assist in lend-lease coordination.

[Continued on page 20]

THE New England countryside has become the home of Jews who prefer to earn their daily bread by working the soil. They find joy in producing food, in tending gardens, cows, or hens. After centuries of city dwelling, of being imprisoned in ghettos and learning the machinations of the business world, the Jews are returning to the land.

Some go back out of sheer love. Some because of health. Some because living in the country is cheaper than in the city. One family purchased a nine-acre farm in a Connecticut town; and besides bringing up four children, they were able to send the youngsters through college. Living on the land, they produced all their own foodstuffs for the summer and canned hundreds of quarts for the winter. Each member of the family had a share in the project. Even the youngest was able to weed the garden. Now one of the family is vice-president of a food corporation; another is a supervisor on a newspaper; the third is a teacher; the fourth, still in school. This family swears that its accomplishments are directly due to the farm.

Another city family went to the country for health reasons. They liked it, although they had to admit that the adjustment to the quiet of the country was difficult at first.

However, living in the country, from a purely Jewish viewpoint, is not altogether satisfactory. The individual Jewish family, living in the rural districts in almost complete isolation from others of their faith, is faced with the problem of maintaining their religious identity. The children are the big responsibility. The parents have had a taste of Jewish community life and they carry their ceremonials with them. They light the candles on Friday nights; say *seder*s; hold passover dinners; fast on Yom Kippur. The rural Jew must solve this problem or assimilate. And he is acutely aware of the pitfalls of his social situation.

It must be pointed out that the Jewish families of the rural areas for the most part live in perfect harmony with their Christian neighbors. "They invite us to their socials at their churches. They include our women in their sewing circles. When they sent packages to servicemen, they also included ours. They go out of their way to show us kindnesses. This

THE PROBLEMS OF THE RURAL JEW

By RUBY ZAGOREN

is fine as far as the well-being of the community goes, but for the solitary Jewish family, it means a greater danger of assimilation." The rural Jew does not want to assimilate. He has a deep love for his people, for his heritage.

In these communities there is little or no opportunity for Jews to attend Sabbath services in any *shul* because of distance and poor transportation. And sometimes, too, for the reason that orthodox *shuls* do not want attendants at their services to ride into town on the Sabbath. One country lad did ride to *shul* several Saturdays in succession, but finally stopped when the scorn of the orthodox Jewish community shamed him.

When this happens Jewish young people who feel a religious affinity will sometimes attend the Protestant service. One girl known to this writer went to services in the Congregational Church of her community so often that she began to feel at home with the Christian faith. Having no knowledge of or experience with the Jewish religion, other than holiday observances, she had almost reached the point where she wanted to be con-

verted. Luckily, just about that time, she went to a city to work, and learning more about Judaism, found she respected it far more than the substitute religion. She was a sensitive girl who needed a religious outlet and took what was available.

However, it must be admitted that this is an exceptional case.

Most Jewish parents are mentally at ease about their children until they reach the "eligible" age. Having only Christian companions, they often will intermarry.

The problem of families living in rural areas is not their problem alone. It should be faced by Jewish leaders everywhere, for Jewish children, bred in the country, often have an independence of thought, originality of vision, and a practical idealism that comes from their close association with the land. These children, if taught to love Jewish history, folklore and religion, could become invaluable leaders of the future. Or if not leaders, at least thinking men and women.

IMPATIENT EARTH

(A Monument for the Victims of Nazism at Minsk and Majdanek)

By Hans Henry Sontag

"Author of the sonnet 'Impatient Earth,' which won a first place in the sonnet division at the Poets' Dinner but was unclaimed, we have learned is Henry Sontag, a refugee from the war. Not understanding that the writer must be present to identify himself Sontag, once a contemporary poet in Germany, missed a prize."—From the "Oakland (California) Tribune."

THERE is none richer than the human
leaven
to swell the crust. Lo, these are human
forms,
vessels of grace, O Lord. Now bid the
worms
dig into eyes that still reflect the
heaven . . .

Earth cannot wait, and worms shall have
their feast.
Let earth be merciful to cries that still
escape
these tortured lips, to crops of hands
that shape
menacing fists to reach out at the beast.

In vain? Earth will decry the evil. Leave
revenge to her who in good time will
take
the ravished corpse to seed. Behold her
shake,
writhe in convulsions, retch and heave.

Now from beneath the surface, lo, a thin
wail rises . . . Beast, beware. Earth does
not cover sin.

BROOKLYN JEWISH CENTER ACTIVITIES

GREETINGS TO THE CENTER MEMBERSHIP

THE approach of the Jewish New Year affords us the opportunity to extend to the members of the Institution and to their families our best wishes for a happy, healthy, and blessed year.

The officers gratefully acknowledge the loyal cooperation they have received from the membership of the Center and are looking forward to their continued support so that our institution may grow from strength to strength. *Lesbono Tovo Tikosevu!*

EMANUEL GREENBERG, *President*
MAX HERZFELD, *1st Vice-Pres.*
HYMAN AARON, *2nd Vice-Pres.*
MAURICE BERNHARDT, *Secretary*
DAVID GOODSTEIN, *Treasurer*

From the Sisterhood

The officers and the Sisterhood extend their New Year Greetings to all members

of the organization and their families.

MRS. MAURICE BERNHARDT,
President

MRS. PAUL BARNETT,
MRS. MORTON KLINGHOFFER,
MRS. MORRIS B. LEVINE,
Vice-Presidents

MRS. HYMAN RACHMIL, *Treasurer*
MRS. SAUL S. ABELOV, *Secretary*
MRS. BENJ. H. WISNER,
Corr. Secretary

MRS. IRA GLUCKSTEIN,
Social Secretary

From the Center Staff

ON behalf of the Center staff I extend to all the officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes.

JOSEPH GOLDBERG,
Administrative Director

Rabbi Levinthal's Sermons For the New Year

RABBI LEVINTHAL will preach on both days of Rosh Hashonah at 10:30 o'clock. The Shofar will be sounded at 10:00, and members are urged to be in their seats before that hour.

On Yom Kippur eve, the sermon will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon will follow the Memorial Services.

Rabbi Levinthal will preach on the following themes:

First Day Rosh Hashonah: "Watchman, What of the Night?"

Second Day Rosh Hashonah: "The Unfinished Task"—a special message to the Returned Veteran.

Kol Nidre Eve: "The Essence of Our Religion."

Yom Kippur: "Whither Judaism in America?"

Holy Day Sermons in the Auditorium

THE sermons to be delivered by Rabbi Levinthal on both days of Rosh Hasho-

nah and Yom Kippur will be amplified from the Synagogue to the congregation worshipping in the Auditorium.

Mr. Louis J. Gribetz, member of our Governing Board, will deliver the sermon at the Kol Nidre services.

Schedule for High Holiday Services

WE are anxious that our services shall be decorous and inspiring. We therefore ask the earnest cooperation of all who will attend.

Services for Rosh Hashonah will be held on Wednesday and Thursday evenings, September 25th and 26th at 6:30 o'clock, and on Thursday and Friday mornings, September 26th and 27th at 7 o'clock. The Torah reading will commence at 9:10 A.M. The Shofar will be sounded at 10:10 A.M. All worshippers should be in their seats before that hour. The sermon on both days will be preached at about 10:30 A.M. The doors will be closed while the sermon is delivered. The Musaf services will begin at 11:10 o'clock, and we are anxious that the service should close at 1:15 o'clock.

We have the privilege this year of having one of the foremost synagogue choirs in the country, under the leadership of the world-renowned composer and musician, Leo Low, to assist Cantor Sauler. A musical treat of the highest order is in store for our worshippers, and we want to give the choir ample time to present a number of their outstanding liturgical compositions.

Yom Kippur Services

THE Kol Nidre services which usher in the Fast of Yom Kippur will be held on Friday evening, October 4th at 5:30 o'clock. Rabbi Levinthal will preach immediately after the chanting of the Kol Nidre service.

Yom Kippur services will begin on Saturday morning, October 5th at 7:00 A.M. The Yizkor service will be held at 10:45, following which Rabbi Levinthal will preach. Rev. Sauler, assisted by the Leo Low choir, will officiate.

Additional Yizkor Services

FOR the benefit of worshippers who have not purchased seats for the High Holy Days, the Center will conduct special Yizkor services on Yom Kippur, Saturday morning, October 5th in the Dining Room of our building. There will be three such services, at 10 o'clock, 10:30 and 11.

Taleisim for the Holidays

MEMBERS and worshippers are requested to bring their own taleisim during the High Holidays. Our uniform Holiday prayer book will be supplied to worshippers at the Main Synagogue services.

Hebrew School Now Open

OUR Hebrew School began its term's work and we are happy to report that the School shows a large increase of pupils. For the benefit of those who have not yet enrolled, Rabbi Lewittes, the principal, wishes to announce that registration of new pupils in the beginner classes only will continue for a brief period.

OUR Hebrew High School Department will begin its new session this Sunday, September 22, 1946 at 10:30 A.M. The following classes will be organized at that time:

1. *Post-Graduate Hebrew*—For graduates of the Hebrew School or Center Academy who wish to continue their study of Modern Hebrew, Bible in Hebrew, and Jewish history. Meets regularly from 10:00-1:00 on Sundays. (Girl members of class will be prepared for Consecration.) Tuition \$40.00 per year.

2. *Consecration Class*—For girls who have been graduated from the Hebrew School, Sunday School or Center Academy. Meets regularly from 10:00 to 12:00 Sundays. Tuition: To Center members, \$25.00 per year—to non-members, \$35.00 per year.

3. *Post-Barmitzva Class*—A two-year course of study for boys who have been confirmed. Meets regularly from 10:00 to 12:00 Sunday mornings. Tuition: To Center members, \$15.00 per year—to non-members, \$20.00 per year.

4. *Pre-Consecration Class*—For girls who wish to qualify for admission to the Consecration Class. Meets regularly from 10:00 to 12:00 Sunday mornings. Tuition: To Center members, \$25.00 per year—to non-members, \$35.00 per year.

Registration will take place at 910

Lincoln Place (Annex to Center Building—entrance on Lincoln Place).

There is also a branch of the Marshall Hebrew High School which has three sessions a week, meeting at the Brooklyn Jewish Center. Those interested may inquire at the Hebrew School Office.

We urge all who are eligible to continue their Jewish studies in our High School Department to do so.

Acknowledgment of Gifts

WE acknowledge with thanks receipt of donations for prayer books and taleisim from the following:

Dr. and Mrs. David Kuperstein, in honor of the Bar Mitzvah of their son, Arthur, on June 22, 1946.

Mr. Percy Goldman, in memory of his beloved father.

The American Metal Company, Ltd., in memory of Mrs. Sadie Friez, sister of Mr. Meyer Abrams.

Mr. Simon Gluckstern, in memory of his beloved son.

Mr. and Mrs. Manuel Smerling, in honor of the Bar Mitzvah of their son, David Warren, on July 13, 1946.

Mrs. Morris Hirsch, in memory of her late husband.

Mr. and Mrs. Charles Safer, in honor of the marriage of their daughter, Rita, on February 17, 1946.

Sunday School Registration

REGISTRATION for Sunday School will take place this Sunday morning, September 22nd at 10 A.M. Old students are to report to their old classrooms. All new pupils will go to the Prayer Room on the second floor for registration.

Sabbath Services

KINDLING of candles at 6:20 P.M.

Friday evening services at 6:00.

Sabbath services, Parsha "Vayeilek"—Shabbat Shubah, will commence at 8:30 A.M.

Rabbi Levinthal will preach on the weekly portion of the Torah.

Mincha services at 6:00 P.M.

Daily Services

MORNING services at 7:00 and 8:00 o'clock.

Mincha services at 7:00 P.M.

Junior Congregation Services

THE Rosh Hashonah services in the Junior Congregation will be held on Wednesday and Thursday evenings, September 25th and 26th at 6:45 P.M. and on Thursday and Friday mornings, September 26th and 27th at 10:00 A.M.

The Kol Nidre services will be held on Friday evening, October 4th at 5:30 P.M.

The services on Yom Kippur will begin Saturday morning, October 5th at 10:00 A.M.

Rabbi Mordecai H. Lewittes, the principal of our Hebrew and Sunday Schools, will conduct the services. Mr. Julius Grossman, Music Director of the Center schools, will officiate, assisted by members of the Congregation.

Young Folks League

THE Young Folks League of the Center will meet on Tuesday evening, September 24th at 8:30 o'clock.

Best wishes are extended for a Happy and Prosperous New Year to all the members and friends of the Young Folks League.

Holiday Gym Schedule

THE Gymnasium and Baths will be closed on Thursday and Friday, September 26th and 27th (Rosh Hashonah) and will reopen on Sunday morning, September 29th for men at 10:00 A.M.

On Wednesday, September 25th (Erev Rosh Hashonah) the department will be open from 1:00 to 4:00 P.M. for men.

IN THE CENTER CLUBS

YOUNG FOLKS LEAGUE—Adult young men and women. Meets every other Tuesday night.

MASADA CHAPTER—Young men and women of college age. Zionist and social program. Meets weekly.

A. Z. A.—Boys 14-21. Social and Jewish program meets Sunday evening.

INTA-LEAGUE BOYS—Boys in the junior and senior years of high school. Cultural, athletic and social program. Meets every Saturday night.

INTA-LEAGUE GIRLS—Girls in high school. Red Cross, cultural and social program. Meets every Saturday night.

SHOMRIM—Boys in the first two years of high school. Young Judean and athletic activities. Meets every Saturday night.

VIVALETS—Girls in the upper grades.

Young Judean and social program. Meets every Saturday night.

TZOFIM AND MACCABEES—Boys in elementary school. Young Judean and athletic program.

CANDLE-LITES—Girls up to 11. Games, Arts and Crafts. Meets every Saturday night.

RACHEL JUDEANS—Girls in middle grades of elementary school. Meets every Sunday afternoon.

BOY SCOUTS—Meets every Monday night.

GIRL SCOUTS—Meets every Wednesday night.

Center Clubs are open to the children of Center members and to the students of Center schools. The clubs are guided by expert leaders under the supervision of Rabbi Mordecai H. Lewittes.

Additions to Library

THE following new books were added to our library and are now in circulation:

Old Country—Sholom Aleichm
The American—Howard Fast
Israel of Tomorrow—Leo Jung
The Education of a Correspondent—J. L. Matthews
For All Mankind—Leon Blum
Ginzberg Jubilee Volumes—2 vols.
Judaism in the Greek Period—G. H. Box
Israel in World History—A. W. F. Blunt
G. B. S. 90—Edited by S. Winsten
This is Judaism—F. M. Isserman
The History of the Jews in Italy—Cecil Roth
Impresario—S. Hurok
An International Convention against Anti-Semitism—Mark Vishnick
The Roots of American Loyalty—Merle Conti
Reminiscences—Maxim Gorky
An Honorable Titan, A Biographical Study of Adolph S. Ochs—Gerald W. Johnson
Co-operative Living in Palestine—Hurik F. Infeld
Two Worlds—Wm. B. Ziff
While Time Remains—Leland Stowe

Condolence

WE extend our most heartfelt expressions of sympathy and condolence to Mr. Louis Weinstock of 135 Eastern Parkway on the loss of his sister, Mrs. Becky Peck.

Slicoth Services September 21st

SLICOTH Services will be held in our Main Synagogue on Saturday, September 21st at 12 midnight. The services will be conducted by Cantor William Sauler, assisted by our choir under the leadership of Mr. Leo Low. All welcome.

Candle Lighting During Rosh Hashonah

CANDLES will be lit on Wednesday and Thursday evenings, September 25th and 26th (Rosh Hashonah) at 6:30 P.M.

Bar Mitzvah

A HEARTY Mazel Tov is extended to Mr. and Mrs. Henry Gerber of 912 St. Johns Place upon the Bar Mitzvah of their son, Andrew, which will be held at the Center this Saturday morning, September 21st.

Library Schedule

THE regular library schedule now prevails and is open on Mondays, Tuesdays, Wednesdays and Thursdays from 3:30 to 9 P.M., and on Sunday from 10 A.M. to 3 P.M.

Congratulations

OUR heartiest congratulations and best wishes are extended to:

Mrs. Rose Amer of 1521 President Street, who announces the engagement of her son, Kenneth, to Miss Hedio Ankle of Los Angeles, Cal.

Mr. and Mrs. Samuel Stark of 122-10 Ocean Promenade, Rockaway Park, L. I., on the birth of a son to their children, Mr. and Mrs. Lester Bushman, on September 10th. Congratulations are also extended to the great-grandparents, Mr. and Mrs. Morris Groden.

Mr. and Mrs. Martin J. Weinberg of 951 Carroll Street on the birth of a son, Michael M., on August 28th.

ADDITIONAL NEW YEAR GREETINGS

MR. and MRS.
FRANK BRODIE

295 MONTGOMERY STREET

MR. and MRS.
JOSEPH LAZAROWITZ

388 CROWN STREET

MR. and MRS.
A. J. STELZER
AND FAMILY

730 EMPIRE BOULEVARD

HEROES OF "OPERATION WASHINGTON"

[Continued from page 16]

As Associate United States Representative on the Allied Commission on Reparations, he spent three months in Moscow and Berlin making a survey of enemy countries to see what they could furnish in the way of reparations to war damaged countries. He was in Potsdam at the time of the conference there and was a behind-the-scenes participant.

When Lubin resigned to enter private life the early part of this year, the President warmly praised his work in building up the Bureau of Labor Statistics and for his part in the reparations mission.

Some idea of the measure of his work can be judged from Mr. Truman's expression of gratitude for his "invaluable service in coordinating the vast array of statistical information which was so essential to the formulation of effective federal policy."

It was not long before Lubin was called back to official duties, however. He was appointed United States delegate to the United Nations Subcommittee on Reconstruction of Devastated Areas, one of the many offshoots of the Economic and Social Council of the UN.

—By the Jewish
Telegraphic Agency

JUST BETWEEN OURSELVES

[Continued from page 4]

to visit these resorts during the High Holy Days. There is but one place for them on these sacred occasions—the Synagogue."

On this solemn season of the year, the holiest days in the Jewish calendar, let us have the courage to resist temptation and to remain faithful to that sense of duty which demands of us to worship with our fellow Jews in places consecrated all year round to God, to our Torah and to our people's needs.

If we truly want to offer the prayers and the supplication of our hearts before our God, then let us heed the words of the Torah: "And there shalt go unto the place which the Lord thy God shall choose to cause His name to dwell there."

Israel H. Benethal

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

ABRAMS, Miss ANNE
Res. 443 Alabama Ave.

ARKIN, JACOB
Res. 833 St. Marks Ave.
Bus. Driving School, 720 Nostrand Ave.
Married
Proposed by Max Landau, Sam Albert

ASHKENAS, Miss DOROTHY
Res. 255 Liberty Ave.

BATWIN, CALVIN
Res. 910 Park Place
Proposed by Edward Manes

BERMAN, AARON A.
Res. 1730 Carroll St.

BEYER, DR. MORRIS
Res. 1025 St. Johns Pl.
Bus. Physician, Same
Single
Proposed by Joseph Goldstein

BIEDER, MILTON D.
Res. 1140 St. Johns Pl.
Bus. Treasury Dept.
Single
Proposed by Shirley and Joseph Hyman

BLUMBERG, S. HARRY
Res. 1384 Carroll St.
Bus. Sponging, 116 Forsyth St.
Married
Proposed by Joseph Goldstein

BOSS, GILBERT J.
Res. 698 Eastern Parkway
Bus. Engineer, 405 44th St.
Single
Proposed by Isaac Levingson

BOYKOFF, JACK
Res. 640 Eastern Parkway
Bus. Coats & Suits, 262 Boerum St.
Married
Proposed by Emanuel Boykoff and Murry Husid

BROWN, IRVING
Res. 519 Eastern Parkway
Bus. Post Office
Married
Proposed by Hyman Bloomgarden

CANTOR, MAX
Res. 40 Ocean Parkway
Bus. Dresses, 78 W. 36th St.
Married
Proposed by Mr. and Mrs. Benj. Levitt

CARNES, SHELDON CHAS.
Res. 848 Eastern Parkway
Bus. Silverware, 1160 St. Johns Pl.
Single

Proposed by Chas. Fishbein and Jos. Hyman
CASSEL, DAVID
Res. 406 Crown St.
Bus. Straws, 29 Washington St.
Single
Proposed by Mrs. M. Duberstein and Philip Shorin

COHEN, AL
Res. 459 East 92nd St.
Bus. Clothing, 64 Wooster St.
Single
Proposed by Sol Rabinoff

COHEN, PHILIP
Res. 305 Linden Blvd.
Single
Proposed by Sidney Feldbaum, Murray Husid

COHN, DR. ISAAC
Res. 265 New York Ave.
Bus. Physician, 286 Union Ave.
Married
Proposed by Dr. M. Shir and Dr. I. Skir

EDELMAN, EDWARD
Res. 2035 East 64th St.
Bus. Insurance, 23 Flatbush Ave.
Married
Proposed by Dr. M. Goldberger

ELKIN, MAX
Res. 365 New York Ave.
Widower
Proposed by Selig Harrison and Abe Mann

FELDMAN, Miss SHEILA
Res. 62 Riverdale Ave.

FOGEL, LLOYD
Res. 178 Rockaway Parkway
Bus. Metal, 105 Bleecker St.
Married
Proposed by Harold Forman and Lawrence Schwartz

FRUMKIN, HAROLD
Res. 724 East 46th St.
Bus. Optician, 161-19 Jamaica Ave.
Single
Proposed by Dr. Chas. Windwer

GINSBERG, Miss VIVIAN
Res. 1220 East New York Ave.
Bus. Export, 56 Beaver St.
Proposed by Sylvia Resnick

GOLDNER, NORMAN
Res. 9534 Kings Highway
Bus. Student
Single

GOLDSAMT, ALAN
Res. 1432 Carroll St.
Bus. Furniture, 542 1st Ave.
Married
Proposed by Center Academy

GOLDSCHLAG, DR. PAUL E.
Res. 960 Sterling Pl.
Bus. Dentist, 1 Hanson Pl.
Married
Proposed by Jos. Richman

GOODMAN, DR. ISIDORE M.
Res. 251 March Ave.
Bus. Physician, Same
Single

GREENBAUM, SYLVAN
Res. 145 Lincoln Road
Bus. Machinery, Whyte Ave.
Married
Proposed by Center Academy

GREENBERG, EDWARD
Res. 368 Eastern Parkway
Bus. Case, 76 Madison St.
Married
Proposed by Adolph Weber and David Rubenstein

GREENBERG, LEONARD
Res. 99 Ocean Ave.
Bus. Insurance, 23 Flatbush Ave.
Married
Proposed by Dr. Melvin C. Goldberg

GREYSTONE, DR. NORMAN W.
Res. 1138 Eastern Pkwy.
Bus. Dentist, 1140 Eastern Pkwy.
Single
Proposed by Louis Palatnick

GRUNTWAGIN, Miss EVELYN
Res. 31 East 21st St.
Bus. Teacher, West 71st St.

HANDELMAN, RUBIN M.
Res. 510 Crown St.
Bus. Pharmacy, 20 Columbus Ave.
Married
Proposed by Solomon Levine

HELLER, Miss FRANCES
Res. 326 Lincoln Pl.
Proposed by Martha Kregman

HERSON, Miss PEARL
Res. 1658 Carroll St.
Proposed by Mrs. Lena and Mr. Armand Drexler

HIRSCHHORN, MORTON
Res. 1515 Union St.

- Bus. Distillers, 350 5th Ave.
Single
Proposed by Abe Mann
- HONIG, Miss PEARL A.
Res. 751 Linden Blvd.
Bus. Beautician, Flatbush Ave.
Proposed by Bunny Rothman
- HOROWITZ, HARRY
Res. 125 Hawthorne St.
Bus. Restaurant, 1362 6th Ave.
Married
Proposed by Wm. Nathanson
- HOROWITZ, SAM
Res. 1090 East New York Ave.
Bus. Government
Single
Proposed by Benj. Pollack
- HORLAND, MURRAY B.
Res. 1544 President St.
Bus. Musical Instr., 110 Park Row
Single
*Proposed by Chas. Fishbein and
Jos. Hyman*
- JABLON, RAYMOND L.
Res. 446 Kingston Ave.
Bus. Acc't, 11 West 42nd St.
Single
*Proposed by Joseph Goldberg and
Hyman Bloomgarten*
- KANNEL, Miss MARTHA
Res. 743 Empire Blvd.
Bus. Real Estate, 185 Montague St.
Single
Proposed by Samuel K. Janow
- KARLIN, HERBERT
Res. 33 Crooke Ave.
Bus. Tailoring, 118 Court St.
Single
*Proposed by Arnold Schwartz and
Frank Rose*
- KEILER, NATHAN
Res. 554 Eastern Pkwy.
Bus. Trading, 90 W. Broadway
Single
- KIRSCH, JACK
Res. 681 Willoughby Ave.
Bus. Venetian Blinds, 1861 Nostrand
Ave.
Single
Proposed by Joseph Goldstein
- KLEINMAN, PETER W.
Res. 510 Crown St.
Bus. Attorney, 270 Broadway
Married
Proposed by Louis Kaplan
- KOSLOW, JACK
Res. 415 Ocean Pkwy.
- Bus. Boxes, 62 Schenectady Ave.
Married
*Proposed by Irving Wallace and
Dr. M. Grossbard*
- KRAMER, MAX
Res. 71 Hart St.
Bus. Jewelry, 360 Knickerbocker
Ave.
Single
Proposed by Dr. A. Mandelbau
- LANDSMAN, HENRY
Res. 481 Eastern Pkwy.
Bus. Florist, Same
Married
Proposed by Joseph Goldstein
- LEVENSON, SHELDON
Res. 853 Empire Blvd.
Bus. Student
Single
*Proposed by Stanley and Howard
Levenson*
- LEVY, RALPH DAVID
Res. 50 Lenox Road
Bus. Student
Single
*Proposed by Roy M. Leibler and
Chas. Safier*
- LEVY, REUBEN
Res. 852 Eastern Pkwy.
Bus. Butcher, 236 Atlantic Ave.
Single
*Proposed by Jos. Hyman and
Chas. Fishbein*
- LITWIN, Miss RUTH
Res. 425 Herzl St.
Proposed by Mamie Litwin
- MARCUS, NAT
Res. 1018 Eastern Pkwy.
Bus. Ladies Wear, 323 W. 38th St.
Married
Proposed by Samuel Stark
- MEHLMAN, Mrs. JENNIE
Res. 847 Eastern Pkwy.
*Proposed by Dr. Chas. and
Dr. Samuel Weitzman*
- MEISTER, BENJAMIN
Res. 1506 St. Marks Ave.
Single
Proposed by Dr. Chas. Windwer
- MERLANDER, Miss SYLVIA D.
Res. 410 Eastern Pkwy.
- MOSS, Miss ELSA
Res. 421 Crown St.
Bus. Mfg., 912 Broadway
Proposed by Jacob Mines
- NELSON, BENJAMIN
Res. 1028 Rutland Rd.
- Bus. Jewelry, 535 5th Ave.
Single
*Proposed by M. Goldstein and
Milton Chasin*
- NEWMAN, SINDEL A.
Res. 291 Crown St.
Single
*Proposed by Harry Schwartz and
Harry Model*
- PERLINE, EDWARD
Res. 1055 Bedford Ave.
Bus. Signs, 1057 Bedford Ave.
Single
Proposed by Benj. Meister
- PLOTKIN, Miss VIVIAN
Res. 557 Sackman St.
- POLLACK, PHILIP
Res. 481 Crown St.
Bus. Apparel, 311 Kingston Ave.
Single
- ROSE, JACK
Res. 1082 Eastern Pkwy.
Bus. Mfg., 187 William St.
Single
*Proposed by Ben Steiner and
Frank Rose*
- ROSEN, BERNARD H.
Res. 1160 President St.
Bus. Engineer
Single
Proposed by Morton Adelman
- ROSS, LLOYD
Res. 1321 Union St.
Bus. Government
Single
Proposed by Milton Levin
- SHERMAN, ALBERT
Res. 347 Sackman St.
Bus. Government
Single
Proposed by Sol Levine
- SHERMAN, Miss HARRIET
Res. 347 Sackman St.
*Proposed by Sol Levine and
Benj. Pollack*
- SHORIN, JOEL J.
Res. 582 Montgomery St.
Bus. Chewing Gum, 237 37th St.
Single
*Proposed by Philip Shorin and
A. J. Shorin*
- SORSCHER, SOLOMON
Res. 542 Crown St.
Bus. C. P. A., 535 5th Ave.
Single
Proposed by Nathan Sorscher

STAUB, LEO
Res. 680 Crown St.
Bus. Pharmacist, 961 Lexington Ave.
Married
*Proposed by H. Klaristenfeld and
J. Geffen*

STECKEL, MURRAY H.
Res. 128 Rockaway Pkwy.
Bus. Attorney
Single

STURM, HYMAN
Res. 640 Eastern Pkwy
Bus. Mfg. Elbows, 753 Lexington
Ave.
Married
*Proposed by Emanuel Boykoff and
Murry Husid*

TENEN, MISS RUTHY P.
Res. 4217 16th Ave.
Bus. C. P. A., 295 Madison Ave.
Proposed by Lee Shapiro

TRAIN, DR. GEORGE J.
Res. 371 Parkside Ave.
Bus. Neuro-Psychiatrist
Married
Proposed by Sidney S. Leonard

TRAUB, MORRIS
Res. 1375 Carroll St.
Bus. Skating Rink, Park Circle
Single
*Proposed by Louis Simon and
Dr. Louis Nelson*

TUMIN, MISS EDITH
Res. 407 Utica Ave.
Proposed by Shirley Miller

ULBERG, DR. M.
Res. 337 Linden Blvd.
Bus. Physician, Same
Proposed by Dr. Abr. Zelony

WALKER, HAROLD L.
Res. 1647 Sterling Pl.
Bus. Insurance, 50 Lafayette St.
Single

WARSHAWSKY, ROBERT I.
Res. 888 Montgomery St.
Single
Proposed by Harry Warshawsky

WEBER, J. B.
Res. 1397a Union St.
Bus. Train Dispatcher, Penn R. R.
Married
Proposed by Dr. Harry H. Friedman

WEINSTEIN, CHARLES
Res. 32 Lenox Road
Bus. Office Equip., 170 Broadway
Married
*Proposed by Dr. M. Grossbard and
Irving Wallace*

WELSH, LEONARD
Res. 135 East 94th St.
Bus. Blouses, 920 Broadway
Single
Proposed by Dr. Chas. Windwer

WEXLER, ISIDOR
Res. 1321 Union St.
Bus. Insurance, 26 Court St.
Married
Proposed by Morris D. Wender

WILLIG, MURRAY
Res. 150 Crown St.
Bus. Insurance, 50 Court St.
Single
Proposed by Samuel H. Goldberg

YANKWITT, IRVIN
Res. 1320 West 54th St.
Bus. Attorney, 185 Montague St.
Married
*Proposed by Dr. Samuel T. Markoff and
Maurice Bernhardt*

YARMISH, JACK
Res. 377 Montgomery St.

The following have applied for rein-
statement:

KITAY, PHILIP M.
Res. 416 Rogers Ave.
Bus. Asst. Professor, Adelphi College
Single

LEVENTHAL, HARRY
Res. 41 Eastern Pkwy.
Bus. Shirts, 267 5th Ave.
Married
*Proposed by Julius and Norman
Leventhal*

ADDITIONAL APPLICATIONS

*Received too late for insertion in the
regular columns*

ADELSTEIN, MISS SYLVIA
Res. 598 Midwood St.

AUSUBEL, ABRAHAM
Res. 686 Montgomery St.
Bus. Shoes, 351 Jay St.
Married
*Proposed by Maurice Bernhardt,
David Spiegel*

DILBERT, MISS FRIEDA
Res. 36 Thatford Ave.
Proposed by Chas. Dilbert

FICHTELBERG, WILLIAM
Res. 865 East 49th St.
Bus. Foods, 415 Greenwich St.
Single
*Proposed by Dr. Samuel,
Dr. Chas. Weitzman*

LEVINE, MARVIN
Res. 468 Crown St.
Bus. Knitting, 1086 Cypress Ave.
Single
Proposed by Mrs. A. Levine

LEVINE, NATHAN J.
Res. 675 Empire Blvd.
Bus. Ass't Principal, P. S. 66
Married

NAIDICH, MISS ROSE
Res. 418 Georgia Ave.

PINDEK, ABRAHAM
Res. 418 St. Johns Pl.
Bus. Lawyer, 170 Broadway
Single
*Proposed by Samuel Albert,
Sid Einhorn*

ROSENFELD, GABRIEL IRA
Res. 145 Lincoln Rd.
Single
Proposed by Jacob Rosenfeld

RUBIN, MAURICE
Res. 473 Brooklyn Ave.
Bus. Lawyer, 66 Court St.
Married
*Proposed by Dr. S. Sambur,
Harry Preston*

SATINSKY, MISS SHIRLEY
Res. 499 Hopkinson Ave.

WALOWITZ, HARRY S.
Res. 682 Montgomery St.
Bus. Insurance, 50 Court St.
Married
Proposed by Leo Kaufmann

ZIRN, BEN H.
Res. 1043 Carroll St.
Single
Proposed by Abr. H. Zirn

SAMUEL H. GOLDBERG,
Chairman, Membership Committee

From Rabbi Samuel S. Cohon,
Professor, Jewish Theological Seminary,
Hebrew Union College, Cincinnati, Ohio
(Addressed to Joseph Goldberg, Administrative Director)

Thank you for sending me a copy of your Jubilee Book. It is an inspiring record of a great institution and of the personalities who directed its manifold activities. Above all, it is an eloquent tribute to Rabbi Levinthal, the remarkable preacher who has graced your pulpit for a generation. Few rabbis in America have upheld the high traditions of Jewish preaching as he has done. In an age of noise and fury, he has persisted in gently leading his people to the living springs of Jewish wisdom and faith. To him and to his associates in the great work of the Brooklyn Jewish Center, I extend hearty felicitations on past achievements and best wishes for even more distinguished service in the years to come.

From Rabbi Joseph Zeitlin,
Temple Anshe Chesed, New York City

To add one's voice to the chorus of praise of the outstanding contributions that the Brooklyn Jewish Center is making to spiritual life in this blessed country is high privilege indeed.

As a rabbi in Israel who in his student days came under the benign influence of the gifted master, our beloved Rabbi Dr. Levinthal, and who benefitted by the stimulating association with the talented administrative director, Mr. Joseph Goldberg, and the devoted lay leaders of the Brooklyn Jewish Center, I want to extend heartfelt felicitations and blessings to the Mother institution—the Brooklyn Jewish Center—which has showered abundant light and inspiration on so many Jewish centers in American Israel.

May your honored Institution in its focal position in American Israel continue to contribute richly to the religious, intellectual and cultural pattern of this our great American civilization.

From Moss Hart

(Addressed to Joseph Goldberg, Administrative Director)

I was delighted to get the "Jubilee Book" and I thought it was a mighty fine job.

If you want to know what I think of

MORE PRAISE FOR THE CENTER "JUBILEE BOOK"

it actually, though it may embarrass the hell out of you, I happen to think one of the finest things at the Brooklyn Jewish Center is Joe Goldberg.

This will learn you to write to me and ask for quotes but I assure you I am not kidding. Meanwhile all my best to you.

From Rabbi C. E. Hillel Kauvar,
Denver, Colorado

The "Jubilee Book" of the Brooklyn Jewish Center portrays the ideal Synagogue, the pattern for Synagogue Centers.

The late Chief Rabbi, Dr. Joseph H. Hertz, described the ideal Synagogue as one that has "a filled Pew, and a filled Pulpit"; the Center has the two. Its members, inspired by its honorary President, Mr. Samuel Rottenberg, have had the vision and the will to make their Synagogue a model Jewish Institution, an inspiration to American Jewry.

In every organization there are men and women who are like the mainspring

of a watch, seldom seen or heard, but without whom the Institution could not function. Such a man is your gifted Mr. Joseph Goldberg. This dynamic personality, dowered with the gifts of mind and heart, is more than an administrator; he is co-ordinator, counsellor, and engineer. He not only directs the Center activities, but organized many of them himself.

Your Jubilee Book reveals the charm, the wisdom and the saintliness of your spiritual leader, Rabbi Dr. Israel H. Levinthal.

The Center is more than "the length and shadow" of Dr. Levinthal: it is a life-size portrait of him. Rabbi Levinthal presents our ageless truths, stored away in Midrash and Halacha, in their finest modern setting; and he has created in addition, new *Midrashim* that make for piety and patriotism, for spirituality and service to the cause of Israel, America and Humanity.

BACK TO METHUSELAH [Continued from page 15]

bath, the due rest time after a season of labor." David is modest, however. He attributes this estimate of his life to God's mercy, and he says, "It will not be the Sabbath, but on the contrary, I shall die on the first day of the week, when my labor is just beginning, when I have so much yet to do!" But God knoweth best, and again He assures him, "Thy death shall come when the resting time is justly due thee!"

Here, then, is the Rabbis' answer to the Shavian complaint. Let us cease finding excuses for our many neglects and failures. Let us stop blaming God, and begin to recognize that the fault is ours. Let not the thought of the fleetingness of our life stop us from working, striving, seeking, craving to achieve greater perfection. Let us learn to believe the sentiments which Shaw places in the mouth of the Elderly Gentleman in the play: "You are mistaken. Short-lived as we are, we—the best of us, I mean—regard civilization and learning, art and science, as an ever-living torch, which passes from the hand of one generation

to the hand of the next, each generation kindling it to a brighter, prouder flame. Thus, each lifetime, however short, contributes a brick to a vast and growing edifice, a page to a sacred volume, a chapter to a Bible, a Bible to a literature. We may be insects, but like the coral insect we build islands which become continents; like the bee, we store sustenance for future communities. The individual perishes, but the race is immortal. The acorn of today is the oak of the next millennium."

The sum and substance of it all is again voiced by Shaw himself, when, through the lips of the same Elderly Gentleman, he says: "I accept my three-score years and ten. If they are filled with usefulness, with justice, with mercy, with good-will; if they are the lifetime of a soul that never loses its honor and a brain that never loses its eagerness, they are enough for me—because these things are infinite and eternal, and can make ten of my years as long as thirty of yours!"

ROSH HASHONAH GREETINGS

Mr. and Mrs. Moses Ginsberg

AND FAMILY

extend their best wishes for a Happy New Year
to all the Officers, Trustees, Directors and
members of the Center, as well as to
their friends and relatives

MR. and MRS.

PAUL HOROWITZ

100 Woodruff Avenue

extend their best wishes for a
Happy and Healthy New Year

MR. and MRS.

SIGMUND SCHWARTZ

AND FAMILY

615 Empire Boulevard

wish all their relatives and friends a
Very Happy New Year

Mr. and Mrs. Phillip Brenner
AND THE ORGANIZATION OF

Original **BRENNER BROS.**

Wish their friends and patrons
the best of everything for the New Year

60 DIVISION STREET, N. Y. OUR ONLY STORE

Mr. and Mrs.
LOUIS GREENFIELD

616 Empire Boulevard

extend their New Year Greetings and best wishes to
all for everlasting Peace, Happiness and Contentment

MR. and MRS.

SAMUEL WEISS

AND FAMILY

603 Empire Boulevard

extend their best wishes for a
Happy and Healthy New Year

A Happy New Year

— from —

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138 DELANCEY STREET
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AND SONS

THE SEASON'S GREETINGS TO ALL OUR RELATIVES AND FRIENDS.
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ROSH HASHONAH GREETINGS FROM THE YESHIVA TALMUD TORAH OF CROWN HEIGHTS

THE Board of Trustees of the Yeshiva Talmud Torah of Crown Heights, 310 Crown Street, its members and its faculty, extend their best wishes for a Happy New Year to the Rabbi, the directors and trustees and the members of the Brooklyn Jewish Center.

The Yeshiva of Crown Heights is highly appreciative of the cooperative attitude of its neighboring institution and is thankful for the valuable support which many of its members extend so liberally.

May the Lord bless them and grant them, as well as all the members of our suffering people, a year of true happiness. May this year see the triumph of the cause of justice and righteousness.

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763 EASTERN PARKWAY

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SIMON GOLDSTEIN
AND FAMILY
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M. J. DANCIGER
AND DAUGHTER
621 CROWN STREET

MR. and MRS.
AARON GOTTLIEB
1601 CARROLL STREET

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ISIDOR GRAY
AND FAMILY
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MR. and MRS.
JACOB S. GREENSPAN
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MR. and MRS.
JOSEPH HEIMOWITZ
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MR. and MRS.
JOSEPH HOROWITZ
25 EASTERN PARKWAY

MR. and MRS.
LEON JAFFE
225 EASTERN PARKWAY

Mr. BENJAMIN KAPLAN
1632 CARROLL STREET

WE EXTEND OUR NEW YEAR'S GREETING TO ALL RELATIVES AND
FRIENDS, AND WISH THAT THE COMING YEAR WILL BRING THEM
GOOD HEALTH AND PROSPERITY.

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LEO KAUFMANN
AND FAMILY
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AND FAMILY
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HARRY ZIRINSKY
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PHILIP PALEVSKY
1166 EASTERN PARKWAY

MR. and MRS.
STEPHEN REY
AND FAMILY
352 CROWN STREET

MR. and MRS.
OSCAR KURSHAN
AND FAMILY
583 CROWN STREET

MAY THE NEW YEAR HERALD THE LASTING PEACE FOR WHICH
WE SO FERVENTLY PRAY, AND BESTOW HAPPINESS AND GOOD
HEALTH ON ALL OUR RELATIVES AND FRIENDS.

*The Following Greetings Were Received Too Late for Classification in the
Regular Pages*

DR. and MRS.
MAX DANNENBERG

1464 Eastern Parkway

DR. and MRS.

WILLIAM H. HYDE

857 Eastern Parkway

WE EXTEND OUR NEW YEAR'S GREETING TO ALL RELATIVES AND
FRIENDS, AND WISH THAT THE COMING YEAR WILL BRING THEM
GOOD HEALTH AND PROSPERITY.

MR. and MRS.

ISAAC SCHRIER

AND FAMILY

MR. and MRS.
ELIAS BURROS
985 Park Place

MR. and MRS.
JACOB A. FORTUNOFF
AND CHILDREN

ATTORNEY GENERAL and MRS.
NATHANIEL L. GOLDSTEIN
AND FAMILY

THE SEASON'S GREETINGS TO ALL OUR RELATIVES AND FRIENDS.
MAY THE NEW YEAR BEGIN AN ERA OF BROTHERHOOD AND
PROSPERITY FOR THE WORLD.

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